AUM

Even when much provocation is given, be neither angry nor malicious.—*Subha-sutta.*

In this mode of salvation there are no distinctions of rich and poor, male and female, people and priests: all are equally able to arrive at the blissful state.—*Chinese Tract.*

THE PATH.

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THE ADEPTS AND MODERN SCIENCE.

MODERN science is a bugbear for many a good Theosophist, causing him to hide his real opinions for fear they should conflict with science. But the latter is an unstable quantity, always shifting its ground, although never devoid of an overbearing assurance, even when it takes back what it had previously asserted. The views of scientific men have frequently been brought forward as a strong objection to the possibility of the existence of Adepts, Masters, Mahatmas, perfected men who have a complete knowledge of all that modern science is endeavoring to discover. Many trembling members of the Society, who do not doubt the Masters and their powers, would fain have those beings make their peace with science, so that the views of nature and man put forward by the Mahatmas might coincide with the ideas of modern investigators. It will be profitable to try to discover what is the attitude of the Adepts towards modern science.

The question was raised quite early in the history of the Soci-

ety in the correspondence which Mr. Sinnett had with the Adept K. H. in India, and there is in the answers published by Mr. Sinnett in the *Occult World* enough to indicate clearly what is the attitude of such beings to modern science. That book will often have to be referred to in future years, because the letters given in its pages are valuable in more senses than has been thought; they ought to be studied by every member of the Society, and the ideas contained therein made a part of our mental furniture.

It is evident from the remarks made in the *Occult World* that the persons to whom the letters were written had a high respect for modern science; that they would have liked to see science convinced of the machinery of the occult Cosmos, with all that that implies; that they thought if modern scientific men could be convinced by extraordinary phenomena or otherwise about the Masters and Theosophy, very beneficial results to the Society would follow. There can be no doubt that if such a convincing were possible the results would have followed, but the hope of convincing our scientists seemed vain, because no way exists to alter the attitude of materialistic modern science except by a complete reform in its methods and theories. This would be a bringing back of ancient thought, and not agreeable to modern men. To pander in any way to science would be impossible to the Masters. They hold the position that if the rules and conclusions of nineteenth century science differ from those of the Lodge of the Brothers, then so much the worse for modern conclusions, as they must all be revised in the future. The radical difference between occult and modern materialistic science is that the former has philanthropy as its basis, whereas the latter has no such basis. Let us now see what can be discovered from the letters written by K. H. to Mr. Sinnett and another.

Mr. Sinnett writes, "The idea I had especially in my mind when I wrote the letter above referred to was that, of all tests of phenomena one could wish for, the best would be the production in our presence in India of a copy of the London *Times* of that day's date. With such a piece of evidence in my hand, I argued, I would undertake to convert everybody in Simla who was capable of linking two ideas together, to a belief in the possibility of obtaining by occult agency physical results which were beyond the control of modern science". To this he received a reply from K. H., who said: "Precisely because the test of the London newspaper would close the mouths of the sceptics it is inadmissible. See it in what light you will, the world is yet in its first stage of disenthralment, hence unprepared. . . . But as on the

one hand science would find itself unable in its present state to account for the wonders given in its name, and on the other the ignorant masses would still be left to view the phenomenon in the light of a miracle, every one who would be thus made a witness to the occurrence would be thrown off his balance and the result would be deplorable." In this is the first indication of the philanthropic basis, although later it is definitely stated. For here we see that the Adepts would not do that which might result in the mental confusion of so many persons as are included in "ignorant masses". He then goes on to say: "Were we to accede to your desires, know you really what consequence would follow in the trail of success? The inexorable shadow which follows all human innovations moves on, yet few are they who are ever conscious of its approach and dangers. What are they then to expect who would offer to the world an innovation which, owing to human ignorance, if believed in will surely be attributed to those dark agencies that two-thirds of humanity believe in and dread as yet?"

Here again we see that Adepts will not do that which, however agreeable to science, extraordinary and interesting in itself, might result in causing the masses once more to consider that they had proof of the agency of devils or other dreaded unseen beings. The object of the Adepts being to increase the knowledge of the greater number and to destroy dogmatism with superstition, they will not do that which would in any way tend to defeat what they have in view. In the letter quoted from, the Adept then goes on to show that the number of persons free from ignorant prejudice and religious bigotry is still very small. It is very true that such an extraordinary thing as the production of the *Times* in India across several thousand miles of ocean might convince even hundreds of scientific men of the possibility of this being done by a knowledge of law, but their belief would have but little effect on the immense masses of uneducated persons in the West who are still bound up in religious bigotry and prejudice. The Adept hints that "the inexorable shadow that follows all human innovations" would be a sudden blazing forth again of ignorant superstition among the masses, which, gaining force, and sweeping all other men along in the immense current thus generated, the very purpose of the phenomenon would then be negatived. On this the Adept writes a little further on, "As for human nature in general, it is the same now as it was a million years ago, prejudice based upon selfishness, a general unwillingness to give up an established order of things for new modes of life and thought—

and occult study requires all that and much more—proud and stubborn resistance to truth if it but upsets the previous notion of things: such are the characteristics of the age". "However successful, the danger would be growing proportionately with success", that is, the danger would grow in proportion to the success of the phenomenon produced. "No choice would soon remain but to go on, ever crescendo, or to fall, in this endless struggle with prejudice and ignorance, killed by your own weapons. Test after test would be required and would have to be furnished; every subsequent phenomenon expected to be more marvelous than the preceding one. Your daily remark is that one cannot be expected to believe unless he becomes an eye-witness. Would the lifetime of a man suffice to satisfy the whole world of sceptics? . . . In common with many you blame us for our great secrecy. Yet we know something of human nature, for the experience of long centuries, aye of ages, has taught us. And we know that so long as science has anything to learn, and a shadow of religious dogmatism lingers in the hearts of the multitudes, the world's prejudices have to be conquered step by step, not at a rush." These simple remarks are philosophical, historically accurate, and perfectly true. All spiritualistic mediums know that their visitors require test after test. Even the dabbler in psychic matters is aware that his audience or his friends require a constant increase of phenomena and results, and every earnest student of occultism is aware of the fact that in his own circle there are fifty unbelievers to one believer, and that the believers require that they shall see the same thing over again that others report.

Proceeding with this matter to another letter, the Adept says: "We will be at cross purposes in our correspondence until it has been made entirely plain that occult science has its own methods of research as fixed and arbitrary as the methods of its antithesis, physical science, are in their way. If the latter has its *dicta*, so also has the former." He then goes on to show that the person desiring to know their science must abide by their rules, and taking his correspondent as an illustration, he says: "You seek all this, and yet, as you say yourself, hitherto you have not found sufficient reasons to even give up your modes of life, directly hostile to such communication". This means of course that scientific men as well as other inquirers must conform to the rules of occult science if they wish to know it, and must themselves change their modes of thought and action. He then goes on to analyze the motives of his correspondent, and these motives

would be the same as those impelling science to investigate. They are described to be the desire to have positive proofs of forces in nature unknown to science, the hope to appropriate them, the wish to demonstrate their existence to some others in the West, the ability to contemplate future life as an objective reality built upon knowledge and not faith, and to learn the truth about the Lodge and the Brothers. These motives, he says, are selfish from the standpoint of the Adepts, and this again emphasizes the philanthropy behind occult science. The motives are selfish because, as he says, "The highest aspirations for the welfare of humanity become tainted with selfishness if in the mind of the philanthropist there lurks a shadow of a desire for self-benefit, or a tendency to do injustice, even where these exist unconsciously to himself. Yet you have ever discussed but to put down the idea of a universal brotherhood, questioned its usefulness, and advised to remodel the Theosophical Society on the principle of a college for the special study of occultism".

The Adept makes it very clear that such a proposition could not be entertained, showing once more that the Brotherhood, and not the study of secret laws of nature, is the real object the inner Lodge has in view. Brotherhood as an object is the highest philanthropy, and especially so when connected with science.

In another letter, written after consultation with much higher Adepts, who have never been mentioned and who are utterly unknown even to Theosophists, being too high to be encountered, he takes up the same subject, saying, "In conformity with exact science you define but one cosmic energy, and see no difference between the energy expended by the traveller who pushes aside the bush that obstructs his path and the scientific experimenter who expends an equal amount of energy in setting the pendulum in motion. We do; for we know there is a world of difference between the two. The one uselessly dissipates and scatters force; the other concentrates and stores it; and here please understand that I do not refer to the relative utility of the two, as one might imagine, but only to the fact that in the one case there is brute force flung out without any transmutation of that brute energy into the higher potential form of spiritual dynamics, and in the other there is just that. . . . Now for us poor unknown philanthropists no fact of either of these sciences is interesting except in the degree of its potentiality for moral results, and in the ratio of its usefulness to mankind. And what, in its proud isolation, can be more utterly indifferent to every one and everything, or more bound to nothing but the selfish requisites for its advancement, than this

materialistic science of fact? May I ask, then, what have the laws of Faraday, Tyndall, or others to do with philanthropy in their abstract relations with humanity, viewed as an intelligent whole? What care they for man as an isolated atom of this great and harmonious whole, even though they may be sometimes of practical use to him? Cosmic energy is something eternal and incessant; matter is indestructible: and there stand the scientific facts. Doubt them and you are an ignoramus; deny them, a dangerous lunatic, a bigot: pretend to improve upon the theories, an impertinent charlatan. And yet even these scientific facts never suggested any proof to the world of experimenters that nature consciously prefers that matter should be indestructible under organic rather than inorganic forms, and that she works slowly but incessantly towards the realization of this object—the evolution of conscious life out of unconscious material. . . . Still less does exact science perceive that while the building ant, the busy bee, the nidifacient bird, accumulates each in its own humble way as much cosmic energy in its potential form as a Hayden, a Plato, or a ploughman turning his furrow. . . . The hunter who kills game for his pleasure or profit, the positivist who applies his intellect to proving that *plus* multiplied by *plus* equals *minus*, are wasting and scattering energy no less than the tiger which springs upon its prey. They all rob nature instead of enriching her, and will all in the degree of their intelligence find themselves accountable. . . . Exact experimental science has nothing to do with morality, virtue, philanthropy—therefore can make no claim upon our help until it blends itself with metaphysics. Being a cold classification of facts outside of man, and existing before and after him, her domain of usefulness ceases for us at the outer boundary of these facts; and whatever the inferences and results for humanity from the materials acquired by her method, she little cares. Therefore as our sphere lies entirely outside of hers,—as far as the path of Uranus is outside the earth's,—we distinctly refuse to be broken on any wheel of her construction. . . . The truths and mysteries of Occultism constitute, indeed, a body of the highest spiritual importance, at once profound and practical for the world at-large, yet it is not as an addition to the tangled mass of theory or speculation that they are being given to you, but for their practical bearing on the interests of mankind."

We have in these extracts a clear outline of the exact position of the Adepts towards modern science, together with the statement of the reasons why they do not come forth by astounding phenomena to convince the world of their existence. The reason

for the refusal is that the world is not ready, but is in such a condition that the end would be obstructed and damage be the result. Their attitude to modern science is that they accept the facts of science wherever they prove the truths of Occultism, but they consider modern science to be materialistic and also devoid of philanthropy. This we must admit to be the case, and as the student who has had experience in these matters knows for himself that the Adepts have the truth and possess a knowledge of nature's laws, he approves of their refusing to come down to science and of their demand that science must rise to them. He also knows that in the course of the cycles the mass of men will have been educated and developed to such a position that a new school, at once religious and scientific, will have possession of the earth and rule among all men who possess civilization.

WILLIAM Q. JUDGE.

AN INCIDENT WITH MADAME BLAVATSKY.

I HAD not the felicity of knowing Madame Blavatsky so intimately and familiarly as I would have liked, nevertheless I beg to add my tribute to the memory of that illustrious woman.

In 1878 or 1879 I called at the rooms occupied by Madame Blavatsky in West Forty-Seventh Street. She was holding an informal reception, many people being present. I was received with that charming cordiality which won every fair-minded and disinterested individual who approached this wonderfully gifted woman. We chatted for a few moments when she greeted me, and then walked slowly to one of the windows, lingering there together for a moment or two, when she left me to give her attention to other guests.

I remained alone in this window for perhaps fifteen minutes. I was fully conscious of the assembly, conscious of the hum of conversation, the sound of gentle mirth fell upon my ears, the coming and going of the people were plainly perceptible to my senses, all the incidents of time, place, and circumstances were palpably apparent, real, and in every respect in conformity with the receptions held by any hostess who dispenses hospitality; all the routine of life in the thoroughfares without passed before my eyes in the usual manner, and yet—I knew that "I" stood upon the margin of a stream that flowed freely past where I stood; the

ripple of the waters was continuous, soothing, and placid; grasses waved in unison with the murmur of the river; the under-current of insect life mingled with the sighing of the wind; birds twittered and fluttered in the luxuriant foliage; all the voices of nature blended in a harmonious melody that seemed the very soul of silence breathing through a musical cadence that was attuned to sacred themes. All appeared familiar to "myself", and I enjoyed the sensations produced precisely as any individual enjoys any naturally pleasurable sensation. How long my consciousness of this "Soul Sense" continued I know not, possibly fifteen minutes.

Madame returned, smiling, to my side, and I greeted her with "What is it?" She simply replied, in the most matter of fact manner, "That is sacred music. You are on the banks of the Ganges."

While I am of Anglo-Indian origin, my grandmother having been a Hindu, Madame Blavatsky had not been advised of that fact, and I am fully convinced that I was not hypnotized. I attribute the circumstance to her intuitive knowledge of those with whom she came in contact, although I do not doubt that the Indian blood in my composition made me more *en rapport* with her than I might otherwise have been.

We had a short, pleasant conversation, and she told me, among other things, that I would return to my own. I have become a member of the Theosophical Society, and have indeed returned to my own, as Madame Blavatsky predicted I would; for no sooner had I read the philosophy of the Theosophical doctrine than I recognized that it was what I had believed all my conscious life.

Whenever I visited New York City I sought Madame Blavatsky and found a new charm in each visit. I could not fail to see and appreciate the extraordinary character which she possessed, and I believe her to have been thoroughly in earnest, thoroughly honest, unwaveringly truthful, single-minded, clean of heart, high souled, and of spotless purity.

MARIAN B. LULL, F.T.S.

ASTRAL BODIES AND ASTRAL VOYAGINGS.

THE term "astral body" is very loosely used by the ordinary writer upon occult subjects, and sometimes Theosophists who ought to be better informed sin in the same manner. Astral body is indifferently applied to the Linga Sarira, or the model upon which the physical body is constructed; to the "thought forms" in which the Adept makes his journeys when he prefers not to use the physical; to the kamic "shells" formed after death from the wreckage, so to speak, of the dead personality; and to all the many varieties of dream-forms, "wraiths", or apparitions. A brief study of these different bodies, such as will be attempted in this paper, will not only serve to urge a more accurate use of their distinguishing names, but will also assist to a better comprehension of the septenary nature of man in some of its aspects.

A good starting-point for analysis will be to remember the theosophic postulate that Consciousness is One, and that the appearance of separate states which it manifests in Nature is caused by the lucidity or density, as it were, of the matter with which it is associated as its vehicle, just as a ray of white light will be colored, or rendered more or less dim, by the color, transparency, or opaqueness of the medium through which it is transmitted.

The Ego of man may be said to represent a unit of consciousness, a vortical or atomic center in the Logos, or Thinking Principle of the Universe, which has evolved to Self-consciousness. This is the result of long and varied experiences in many material bases, which have enabled it at length to realize that its present state differs from past ones, as well as from the consciousness of other entities by which it is environed in Nature. In other words, it has acquired consciousness of consciousness—which constitutes self-consciousness. But in the processes of the evolution of this self-consciousness it has long since passed the point or possibility of directly functioning in the molecular matter of this material plane, because self-consciousness is not possible in a vehicle so dense. Consciousness is too deeply buried in matter to exhibit self-consciousness; therefore this remains a potentiality only, a dim future possibility, to be only fully realized when the Ego, the Pilgrim through the Cycle of Necessity, reaches the Manasic plane with its appropriate substance. This our (Higher) Egos or real Centers of Consciousness have done, and it is for the reason that

they are unable to relate themselves directly to matter upon this earth that fleshly bodies and a reflection of themselves, or the Lower Manas, are interposed.

The Higher Ego, the Thinker, the real "I am I", is, then, entirely unrelated to and unable to function upon the Material Plane except through and by means of its reflection in the physical brain, the Lower Manas. But being thus related, it is not only capable of creating for its use a body on the physical plane of matter, but bodies as well upon any of the several planes through which it must pass to reach the physical. This it does by virtue of the creative or constructive force it possesses because of its emanation from the Monadic Source of all creative construction upon any plane of Nature. It is not, therefore, limited to its material form, but can and does create finer, more subtle or ethereal, ones on any of the planes between the physical and that upon which it has its own proper habitation. And it is, then, these various bodies created by it which we have to classify and study in this paper.

The lowest of these, and standing next to the physical in point of grossness or heterogeneity, is the Linga Sarira, or astral double of the body. This is nothing more than a senseless counterpart of the latter which serves as a model in and upon which the physical molecules are aggregated. It can hardly be said that the Higher Ego consciously constructs the Linga Sarira. Its attraction to and brooding presence, under the law of karmic affinities, over the parents at the moment of conception, calls into activity the "lower Builders", or those forces in Nature whose consciousness does not rise to the self-conscious plane. These construct the astral body known as the Linga Sarira, and build within it the physical one under the play of two opposing influences. First there is that of the Higher Ego again seeking incarnation, and bringing with it in the form of "skandhas", or kinetic psychic energy, tendencies to construct a body calculated to best give them expression. But these are met by another karmic stream of purely physical and lower psychic tendencies or impressions derived from the parents under the law of physical heredity. This force unmodified would exactly repeat the form of the parents, as is done so accurately and constantly in the kingdoms below man, and would be hard indeed to overcome were it not already divided against itself by the impossibility of exactly repeating the form of both parents because of their dissimilarities. So a compromise must be the outcome; the form desired by the Higher Ego being modified by the physical line of evolutionary forces, and *vice versâ*.

The Linga Sarira, thus constructed then, is as senseless as far as any higher consciousness is concerned as are the molecules of the physical body when the Lower Manas retires from its active supervision either in sleep or death. During the life of the body it acts as a medium between this and the Life Principle upon one hand, and the Kamic Principle upon the other. For the Universal Life Principle, like the Thinking Principle, is much too subtile to act directly upon physical matter. It first encounters the Linga Sarira and is reflected by this medium into the coarser matter of this plane, being changed by this very reflection and dissociation from the Universal JIVA into the terrestrial Prana, the Vitality or Life upon the material plane. In like manner is the purely spiritual, or direct, or intuitional perception of the Higher Ego changed by its reflection through the Linga Sarira to the physical plane into Sensation, or perception by means of the physical senses. At death its functions of course become *nil*, and it fades out as the physical body decays. It is the "wraith" often seen in graveyards, for it may exude out of the body either in life or after death. In the latter case it is utterly senseless; no more than a shadowy wisp of vapor; in the former, which often occurs at so-called "spirit" séances, it may become the vehicle for a sort of intelligence reflected into it by the medium from whom it has exuded, or from some of the "sitters" present. In either case it cannot go very far from the body, owing in life to its so largely depriving this of its vitality—of which, as we have noted, it is the vehicle—and in death, to the attraction still exerted by the decaying form.

So intimate is its connection with the body that an injury inflicted upon it is often "repercussed" upon the person from whom it has exuded, thus explaining a seemingly mysterious phenomenon of spiritualism. It is also the agent in another large class of these so-called "spirit" manifestations, such as table-tipping, slate-writing, object-moving, etc. Under the stress of the intense desire for these things, the "medium" will extrude his own Linga Sarira and do them all without the faintest suspicion that it is himself and not some denison of the spirit world anxious to make his presence known. This, of course, is only possible in those natures who, by cultivating their astral faculties at the expense of both the physical and the truly spiritual, have so loosened the attachments between this and the physical body that such separations, in whole or in part, become quite easy of performance. But in the case of the ordinary medium this is done entirely upon the sub-conscious planes of his being, under the stress

of his will, and so, being quite unaware of their source, he jumps at the conclusion that the "spirits" are the agents in their production. He is confirmed in his opinion because science refuses to recognize any super-physical intelligences or forces, and answers his demands for an explanation of those which he knows are veritable facts by pooh-poohing their existence, while intimating to the unfortunate but thoroughly honest "medium" that he is a knave, a fool, or a promising candidate for a lunatic asylum. Theosophy alone offers a reasonable and logical explanation for these phenomena, more of which will be reached and accounted for when we take up a class of higher "astral" bodies. The Linga Sarira is universal in nature; everything, whether "organic" or inorganic, has its astral counterpart—its medium for relating it more or less closely with Prana.

The next astral man with which, taking them in an ascending scale, we have to deal has been termed the Kama Rupa, or Body of Desire. Unlike the Linga Sarira, it is only formed after death, and arises in the following manner. The reïncarnation of man's spiritual Triad in a new, purely animal body sets up in the latter a distinct Thinking Principle, possessing potentially all the powers, creative and constructive, appertaining to the True Thinker, the Higher Manas. This, known in Theosophical literature as the Lower Manas, becomes united to Kama, or the lower sensual desires, in its efforts to elevate these to its own plane, for the whole scheme of evolution is viewed by Theosophy as elevating to their own plane of the consciousness of entities "crucified" in matter below them by Hierarchies consciously and intelligently acting from above. It is the direct outcome of an Infinite, Intelligent, and Divine Compassion, and not the result of blind force seeking unconsciously the lines of least resistance, as modern science would fain have us believe. This imparting of its own qualities to Kama enables the latter to create for itself an astral body of greater or lesser vitality and durability according to the degree to which it has received and *conquered* the Manasic Essence. For, if Manas have conquered in its association with the sensuous desires of Kama, the latter is so weakened by the consequent elevation and transmuting of its essence to Manasic planes that the Kama Rupa will be but a faint, short-lived will-o'-the-wisp; but if Kama conquer, then does the Manasic essence become degraded or "fallen" from its plane, and the Rupa will be proportionately vigorous. But, although possessing enough borrowed or stolen force to construct sub-consciously a body, this Rupa has no Thinking Principle, or "I am I" center of con-

sciousness, within it, and at once sinks to the animal condition of consciousness, even below the higher animals. It drifts helplessly about on the astral plane, drawn hither and thither by currents of desires generated by men. Hence it is a constant element at spiritual séances, and a most dangerous one. For it is but a vile, conscienceless bundle of desires and unsatisfied passions, unconsciously seeking expression upon the material plane, the only one capable of affording this. Drawn to a "circle", it may have a spurious semblance of self-consciousness reflected upon it by the minds of those present, just as a physical corpse may for a time be galvanized into a semblance of life by electriccity. Or, perhaps, its condition is more like that of a hypnotized person whose consciousness is also deprived of its synthesizing center by the force of the hypnotizer's will, and who therefore simply reflects whatever is projected into his mind as though it had originated there.

It will at once be apparent how undesirable is traffic with these Kama Rupas in séance rooms. Nothing pure, unselfish, or aspiring can come from such a source, while it is quite possible for a person, and especially so weakly an organized one as a "medium" must be, to have one or more of such entities attach themselves permanently to him. Especially is this to be feared when there is a strong bond of magnetic attraction between the "spook" and the kamic nature of the personality to which it has been thus attracted by similar impure desires.

JEROME A. ANDERSON, M. D.

(To be concluded.)

SANSCRIT DERIVATION OF "AMERICA".*

ACCORDING to Hindu geography the Continent of America was divided into three parts: Southern, Central (including what are now Mexico and the United States), and North America. South America was known by the name of Ramanaka, and is thus called in the *Vishnu Purana*. The word Ramyaka can be used to derive America from. This last word means "the beautiful all around".

The *Mahabharata* describes South Americans as "men of fair

*These two short contributions were sent to the PATH independently of each other, and both are by Brahmins in different parts of India.

complexion and of handsome personage". Central America was known as Heranmayaka, and took its name from a very large river carrying gold. [This may be the Orinoco.] This division was said to contain three mountains, one of gold mines, another of silver mines, and the third of diamonds. One of these mountains was situated near the abode of a famous lady of that land, who was known by the name of "Swyamperbha" or "self-illumined". Of her the *Mahabharata* says, "Here lies the permanent abode of that lady the disciple of Sandalia, a famous philosopher, who was dissatisfied with the Vedic teachings and tried to find the way to emancipation by her own yoga". We read of this lady Swyamperbha in *Ramayana*, where she is described as an enchantress and magician, having her abode somewhere in southern India, and who assisted the Ambassador Sugriva to find the abode of Sita in Ceylon.

S. T. KRISHNAMACHARYA.

Thinking over the name of "America" and being attracted to a philological investigation of the word, I find that it is in fact a Sanscrit one. This does not seem to have been thought of before, and I give it now for the benefit of studious Theosophists as well as Brahmins like myself. Amrâvati is the capital of Indra. From this word is derived or is taken the word Amrâ, i. e., "where the Devas live", which would signify a very beautiful land. According to the rules of Sanscrit grammar the word Amrâ becomes Amrika (or America), i. e. the place of the Devas.

Now if we add to this the hint given by H. P. B. that America is the land of the new race, and if we reflect on the great progress made in America, upon the industry of its inhabitants, their ingenuity and freedom of thought, together with the wealth found in it—for every kind of natural wealth has been discovered in America, this derivation of the name is extremely interesting and will no doubt be instructive to a great many.

R. B. K. L.

WHY should there be such sorrowful contention? You honor what we honor, both alike: then we are brothers as concerns religion.—*Fo-sho-hing-tsan-king, v. 2, 264, 5.*

FACES OF FRIENDS.

THE name of Keightley is probably as intimately associated with the Theosophical work of H. P. Blavatsky as is that of any other person, and one or other of the two Keightleys has always been working steadily in all parts of the Society's organization. The present article introduces the picture of Bertram Keightley as one of our old friends.

Bertram was born on the fourth of April, 1860, at Birkenhead, England. His father was a solicitor in Liverpool, and he also is a member of the bar. He says that his parents were both influenced to some extent by Swedenborgian thought. His education began at the Charterhouse, a famous school, was then carried on in Germany and France, and finished at Trinity College, Cambridge. There he took the degree of Master of Arts, after mathematical Tripos.

He came into Theosophy quite naturally. Having studied Mesmerism at Cambridge, that led to his reading Eliphas Lévi, and then mediæval mystics and neo-Platonic writers. Later, having read Mr. Sinnett's *Esoteric Buddhism* and recognizing in it the outline of a system which would coördinate previous study and furnish a complete philosophy, he decided to make the acquaintance of the author. This is another proof of the value of that book. Keightley obtained an introduction to Mr. Sinnett and attended meetings of the local Lodge, and then, early in 1884, was admitted to the Society, together with Archibald Keightley and Mr. and Mrs. Cooper-Oakley, by Col. H. S. Olcott, then in England.

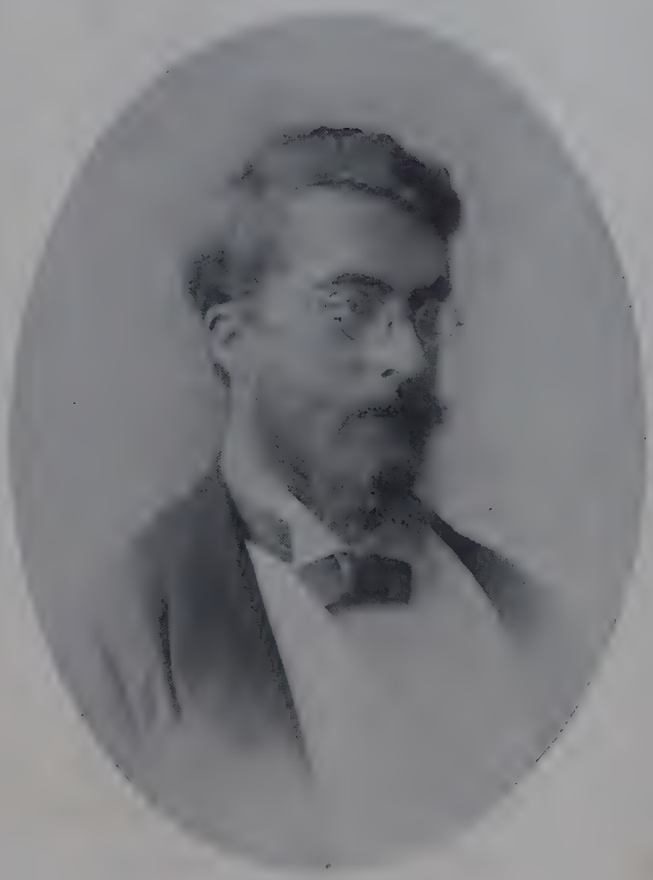
He first met H. P. B. at a special meeting of the London Lodge in Mr. Hood's rooms in Lincoln's Inn, H. P. B. turning up then quite unexpectedly to the astonishment of all, as they supposed her to be in Paris. I may add here that H. P. B. was in Paris just before this meeting, and suddenly informed me that she was ordered to go quickly to the London Lodge, although she was then not feeling well. Brother Keightley spent much of the spring and summer of 1884 in H. P. B.'s company in Paris and England, going with her to Germany. At the same time while in England he met me for the first time, as I was on my way to India.

In 1885 Brother Keightley was Hon. Sec. of the London Lodge until the formation of the Blavatsky Lodge upon the return of H. P. B. to London. In 1887, H. P. B. being sick at Ostende, he went over twice to that city to urge her to come to London and help them, accompanying her back to one of the suburbs of London after the second visit. In the same year he joined with Archibald Keightley and the Countess C. Wachtmeister in forming the celebrated Lansdowne Road household, where H. P. B. lived for a long time. After that he worked with Archibald Keightley, helping H. P. B. on the *Secret Doctrine* from May, 1887, until its publication.

According to a request made by H. P. B., Brother Keightley came to New York in the fall of 1889, and visited nearly the greater part of the Branches in the United States, attending the Convention at Chicago in 1890 as special delegate, returning in 1890 to Europe. Then a month afterwards, again at H. P. B.'s request, he went to India, where he was elected General Secretary of the Indian Section, which office he has held since then. While in India he visited all parts of it, and some places several times. In 1891 he came for a brief visit to London, after the death of H. P. B., returning to India shortly afterwards, and leaving India again in January, 1893. Being in London in April, 1893, he again travelled to America and was a delegate from the European and Indian Sections at the American Convention of that month. Both Bertram and Archibald Keightley have been thus associated with the Society for several years, and while Archibald has not been in India, where Bertram went so often, he has been in Australia where Bertram never went, and both of them have been several times in America, each having visited not only the Eastern but also the extreme Western Coast of the American continent. Brother Keightley is therefore well known to a great many members, who may like once more to see his face or to show his picture to those who have heard of him. His constitution is strong, his energy very great, and his ability to deal with Theosophical doctrines has never been doubted by those who have heard him speak. As he says himself, no one can tell of the future, so that future he leaves to itself.

WILLIAM Q. JUDGE.

WHAT is it to you . . . whether another is guilty or guiltless? Come, friend, atone for your own offense.—*Mahavagga, K. 2, c. 27.*



SOME LOST CHORDS;

OR ESOTERIC CHRISTIANITY.

THE Prince of Peace was said to have come to bring peace on earth and good-will to men; but since he toiled in agony centuries ago up the steeps of Calvary hill (or rose to the Higher Self) it has been, in the main, one long tragedy. Something the future will greatly mourn and wonder at. In the name of Christ thousands upon thousands have been slaughtered or terrorized, countless treasure has been expended in wars or proselyting, the human family has been full of enmities, and the mind of man dragged in the dust behind the chariot of ignorance and superstition.

Hence to-day a civilization exists in which the precepts of Christ cannot be fully carried out, as even the church admits; and all this has resulted because the letter and not the spirit of his teachings has been followed: or, in other words, because esoteric Christianity has not been comprehended or practiced. The early Christians had been fully warned, for Paul says, *II Corinthians*, ch. iii, v. 5-6:

Not that we are sufficient of ourselves to account anything as from ourselves, but our sufficiency is from God; who also made us sufficient as ministers of a *new covenant;* not of the letter, but of the spirit; for the *letter killeth*, but the spirit *giveth life.*

And beginning at the twelfth verse of the same chapter, he contrasts the teaching of Moses thus:

Having therefore such a hope, we use great boldness of speech, and are not as Moses, who put a *veil* upon his face, that the children of Israel should not look steadfastly on the end of that which was passing away; but their minds were hardened; for until this very day at the reading of the old covenant the same veil remaineth unlifted; which veil is done away in Christ. But unto this day whensoever Moses is read, a veil lieth upon their heart. But whensoever it [man, or manas] shall turn to the Lord, the veil is taken away. Now the Lord is the Spirit: and where the Spirit of the Lord is, there is *liberty*.

In ch. iv, v. 3. he says:

But and if our gospel is veiled, it is veiled in them that are perishing: in whom the god of this world hath blinded the minds of the unbelieving, that the light [illumination] of the gospel of the Glory of *Christ*, who is the *image of God*, should not dawn upon them.

Again in *II Timothy*, ch. vi, v. 3-4, he says:

For the time will come when they will not endure the sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables.

No Christos, whether Buddha or Jesus, ever committed his teachings to writing. This may have been done by certain of his followers, but their works are valuable only in proportion to their spiritual advancement. The disciples of Jesus, with the exception of Paul, were admittedly ignorant men, having a mixture of the carnal and the spiritual, and Paul himself confessed that he did not have the full knowledge. It therefore follows that the books of the *New Testament*, even if written by the persons to whom they are ascribed, must contain imperfections and call forth the attack of scientific, historical, and literary criticism. A few of the books are fragmentary and unworthy of serious notice, but the others contain a mixture of exoteric and esoteric teaching. The former is of no value to us as Theosophists, and, if we have no comprehension of the latter, or esoteric teaching, the whole is a stumbling-block, and we can understand why so many cast aside the *New Testament* as of no value. A man may have a great intellect, yet be as a child so far as intuition is concerned. To him certain books are sealed up.

I do not purpose here to discuss an historical Christ, or the authenticity of the *New Testament*, but will briefly consider a few of teachings therein as laid down in the books as they now are.

Jesus was born of a holy virgin, Mary, or matter; went into Egypt (the allurements of the physical body); and, having put them under his feet, returned as *Christ*—"that it might be fulfilled which was spoken of the Lord through the prophet, saying "out of Egypt (the body) did I call my Son'." Being now free from the passions and disturbances of the carnal body and the lower mind, he taught from Jerusalem and round about. His teachings, stripped of the forgeries and conceits of men, were few and simple. He declared, mystically, that he was the Son of God, and that all men were or could become so. He taught in the Sermon on the Mount and elsewhere the doctrine of meekness, purity, and altruism to its fullest extent. The Sermon on the Mount was not delivered until he had fasted and been tempted by the Devil (or lower mind). During this temptation he refused at the promptings of the Devil to show phenomena for unworthy purposes, or lest he should seemingly gratify his own vanity, nor did he later ever show phenomena for the mere love of them. He openly said the people could not understand esoteric truths, so he veiled many of them in parable. To his disciples he said (*Mark*, iv, v. 11):

Unto you is given the mystery of the kingdom of God: but unto them that are without all things are done in parables.

It did not, however, follow that the disciples always grasped the esoteric meaning, for we find them asking him to explain the parable of the tares of the field (*Matthew* xiii, v. 36). I conclude from the text that the Sermon on the Mount was given both to the disciples and the multitude. The latter could understand the simple teachings set forth, but they were astonished and could not carry them out, any more than modern society can. The admonition, "Give not that which is holy unto the dogs, neither cast your pearls before swine", etc., was obviously for the ears of the disciples, and referred to arcane truths. Paul affirms this in *I Corinthians*, ii:

But we speak God's wisdom in a mystery, even the wisdom that hath been hidden. . . . But unto us God revealed them through the spirit. . . . For who among men knoweth the things of a man, save the spirit of the man which is in him? Even so the things of God none knoweth save the Spirit of God. . . . Now the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; and he cannot know them, because they are spiritually judged.

And in the next chapter he continues:

I fed you with milk. not with meat, for ye were not yet able to bear it: nay, not even now are ye able.

And in chapter vii, v. 7, he asserts that all men are not on the same plane, thus:

Yet I would that all men were even as I myself. Howbeit each man hath his own gift from God, one after this manner and another after that.

When Christ stood before the Pharisees and was questioned by an intelligent man, a crafty lawyer, as to the great commandment, he condensed his teaching into a few words.

Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself. On these two commandments hang the whole law and the prophets.

Paul says, *Romans*, xiii, 9:

And if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbor as thyself.

And in *Galatians*, v, 14:

For the whole law is fulfilled in one word, even in this, Thou shalt love thy neighbor as thyself.

If the two commandments of Christ are exoterically and esoterically followed, they will be found to comprehend and lead to all things.

Of God Christ says there is one God, a Spiritual God, whom no man (the physical senses) hath seen. Paul in *I Timothy*, vi, 16, speaks of a God "who only hath immortality, dwelling in light unapproachable; whom no man hath seen, nor can see". Neither

Christ nor His disciples anywhere speak in favor of the anthropomorphic God of the *Old Testament.*

Where is God? In His kingdom. Where is His kingdom? "The kingdom of God is within you", says Christ (*Luke*, xvii, 21). In *Romans*, x, 8, Paul says:

> But what saith it? The word is nigh thee, in thy mouth and in thy heart, that is, the word of faith, which we preach.

And in *I Corinthians*, iii, 16-17, he says:

> For we are God's fellow-workers; ye are God's husbandry, God's building. . . . Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you? If any man destroyeth the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

Reading again Christ's answer to the lawyer, we shall see that he meant that we should love the Lord within us, or aspire to our seventh principle, Atma, and practice altruism, or regard all men as brothers, in our relations with our fellows. The worship of an anthropomorphic God is limiting and illogical, and the worship of an impersonal power, on the other hand, is something the mind cannot grasp.

As to prayer, Christ did not condemn it, but he enjoined (*Matthew*, vi:

> When thou prayest, enter into thine *inner chamber*, and having shut the door [to the external senses] pray to thy Father which is in *secret*, and thy Father which is in secret shall recompense thee.

In the *Key to Theosophy* it is fully shown that He meant by prayer an aspiration or desire unto the highest principle in man, the spiritual spark, the Atma. The passage quoted has been misconstrued by the orthodox for centuries, for they have built costly palaces to pray in, and even pray on the street corners, just as the hypocrites and Gentiles did in the time of Christ.

Christ taught reïncarnation in the case of the man born blind and in his reference to John. Paul taught Karma in *I Corinthians*, iii, 8:

> Now he that planteth and he that watereth are one; but each shall receive his own reward according to his own labor.

And in *Colossians*, iii, 25, where he says:

> For he that doeth wrong shall receive again for the wrong that he hath done, and there is no respect of persons.

See also *Galatians*, v, 7:

> For whatsoever a man soweth that shall he also reap.

Nothing has been so much adduced to the world at large to show the divinity of Christ as the alleged fact that he performed miracles, or contravened the laws of nature. That he did so

Theosophists will respectfully deny, and assert that anyone who has become a Christos has such powers, entirely within the laws of nature, as to perform acts which seem to the ordinary eye wonderful or miraculous. Things which years ago would have been called a miracle, or sorcery, are to-day commonplace: for instance, our great power over the forces of nature, which is as nothing to what will be. The border-line of the mysterious is being daily passed and its field becoming more and more limited, and to-day the scientific or metaphysical mind pays no attention to the word "miracle" in a literal sense. For one, I believe that the so-called miracles of Christ have a spiritual explanation, if the events took place. He never boasted of them, and said of those alleged to be dead that they were not dead. In all ages miracles have been declared, and are said to-day to be performed at the shrines of Roman Catholic saints, etc. The miracles of Apollonius of Tyana, in a gross sense, are as well, if not better proven than those of Christ; and wonderful things are done by Indian Yogis and by Adepts, but they are all within the law of nature. If Christ performed miracles, others did in his day. (See *Mark*, ix, 38.)

John said unto him, "Master, we saw one casting out devils in thy name, and we forbade him, because he followed not us." But Jesus said, "Forbid him not: for there is no man which shall do a mighty work [or better, who has a mighty power] in my name, and be able to quickly speak evil of me. For he that is not against us is for us."

The same circumstance is repeated in *Luke*, ix, 49-50, and the answer is the same. Now just before this Jesus was said to have cast out an evil spirit from a child; and his reply above was not only an admission that those on his plane could do like things, but also a plea for toleration. In *Acts*, viii, we find Simon Magus performing wonders in Samaria, but as to him read the able articles of Mr. Mead in *Lucifer*, our London magazine.

If you ask why the church has so largely departed from the esoteric doctrine, I answer, Because the Church was founded on Peter. Christ foretold that he would betray him. He did betray him before the crucifixion, and afterwards, for he understood not the inner teaching and taught largely the exoteric doctrine. He sowed dissension among the congregations, and Paul preached against him and Barnabas boldly, but the words of Paul were not understood by the many, and were gradually forgotten. The only reason why Paul stands preëminent among the Apostles is because he knew and taught esoteric Christianity.

H. W. Cragin, F. T. S.

KOREAN STORIES.

(Begun July, 1893)

III.

A CHINESE STORY OF REINCARNATION.

WANG-SU-IN was the Governor of a province in China, and lived about one thousand years ago. In this province there was a temple in which for years the priests had kept sacred from intrusion a cabinet or box. This box had been closed by a high priest of the temple before his death, which had occurred fifty years previous, with the strict injunction that it should never be opened. The Governor, hearing of this box, conceived the most intense desire to view the contents; this being refused by the priests in charge, he was obliged to use his authority to have it opened, whereupon he discovered a paper within inscribed with a verse giving the number of years since the box was closed, the age and name (Wang-Su-In) of the Governor who now opened the box, and saying that "he who had shut the box was he who opened it". All this was written in Chinese characters or hieroglyphs, so that it left no question as to the identity of the Governor with the Priest who had died fifty years before and who had been able to foresee his next re-

開門人是開門人
open door man is shut door man
五十年前王-孝-二
50 years ago Wang-Su-In

incarnation. This story and its hero were so well known and so popular among the Chinese that since then the Confucians have

some belief in a future state. Confucianism, being a moral philosophy rather than a religion, is of materialistic tendency, and contains no teaching of a future life.

The foregoing is the verse of Chinese characters found written on the paper within the box.

IV.

TIGER STORY.

There was a young man who ardently longed for knowledge. His heart was sad, not knowing where to find a Master to lead him to Divine Wisdom. He feared that he might not be able to become the pupil of such a Master should he find one, and perhaps the earth was all too unholy to still contain such wonderful beings. One day he heard a vague story that in a certain mountain there lived a Master whose wisdom was like unto that of a God. But no one could tell him how to reach this Teacher, who was said to live in the deepest recesses of the mountain, and the path which led to Him was surrounded with so many dangers that no human being could possibly pass them all in safety.

The young man was so eager to find a Master that he determined to try, although all was so difficult and uncertain. After weary search he discovered a narrow path almost obscured by long grass. He traversed it patiently until between high hills this path disappeared in a stream which crossed his way. So foul and so terrible was this stream that he dared not risk the crossing, but after a little his strong faith forced him through, and he gained the other shore only to find his further progress checked by thousands of poisonous serpents. Despairing he sat all day on a distant hill, hoping they might disappear, but, alas, the serpents only increased in number. With sorrow he thought he must abandon his noble desire to press on, but he reflected it were neither manly nor righteous to cowardly relinquish his task; rather would he lose his life than give up his search after Divine Wisdom. With invincible determination he pressed through the army of serpents without injury. Elated with his success, he had proceeded but a short distance when from high banks came a thick shower of rocks, any one of which falling on him would kill him. Sad and discouraged, he dared not return for fear of again encountering the army of serpents, so he bravely ventured on and remained uninjured. All these trials over, he hoped to see some traces at least of the Master he sought, but all was silence. At last this unhappy traveller lifted his weary eyes, only to be-

hold advancing on him a tiger of tremendous size. It approached so near there was surely now no escape; he thought, "Is this the end of all my labors, to be torn in pieces by this wild beast?"

Suddenly his intuition awakened. Rushing forward he fearlessly threw his arms around the tiger's neck and cried: "My Master, I *know* you are my Master". The tiger disappeared, and in his place stood a dignified and holy man, who kindly accepted this earnest seeker as a pupil. The young man eventually became a great Adept through the teaching of this wonderful Master.

POM K. SOH.

LITERARY NOTES.

JUNE LUCIFER. Bertram Keightley's "Necessity for the Study of Metaphysic" is both able and useful, full of nutrition for Theosophists. "Free Will and Karma" by W. Kingsland is a fine paper and with wise distinctions, but the assertion that the unit of consciousness we call "I" is the aggregate and sequence of the cells or molecules of our body is a rather startling dictum of extreme materialism. Dr. Hartmann in "The Foundation of Christian Mysticism" administers a powerful blow to certain metaphysical theologians: "An unconscious God, a God not knowing His own existence, would not be a God." Mrs. Besant's "Theosophy and its Practical Application" is another of those grand articles which uplift one with enthusiasm, especially the first two paragraphs and the bearing of Reincarnation upon the slums. Why is H.T.E. so savage against the Brown-Sequard elixir? Is it worse to put animal matter into the veins than into the stomach? "Karma and Astrology" is a deeply interesting paper by R. B. K. Laheri, though possibly making Karma a trifle mechanical. "The Fourth Dimension", by Herbert Coryn, delights and instructs: it is admirably done. Not so with "Unconscious Development", an apparent effort after striking paradox, really the utterance of absurdity. Fancy "conscious effort towards moral or spiritual progress" as "of no use"! —[A. F.]

THE NEW CALIFORNIAN for June contains two papers of extraordinary merit. "A Brahmanic Legend", Carl Burell, is exquisite, simply exquisite. Dr. Jerome A. Anderson's "Dealings with the Dead" is a clear and close analysis of spiritualistic phenomena, eminently valuable and instructive. Yet many of us must strongly oppose the statement (p. 384) that the consciousness of the *physical cells* is synthesized in the Atmic Ray, man's Seventh Principle! —[A. F.]

JUNE THEOSOPHIST is a monumental number. "Old Diary Leaves XV" is of such singular, transcendent interest as perhaps to be surpassed by nothing in literature. Col. Olcott gives further details as to the agencies writing by or through H. P. B., one a famous Platonist disincarnated in 1687, others Masters, each distinctly individual, and recognizable by the bodily mannerisms she at the time displayed. Strange, thrilling incidents are told of these various in-

habitations, and the reader seems brought closer to Masters than ever before. All this in the unsurpassed diction of Col. Olcott, the grave and the gay alternating, as in the excessively comic story of the kiss and in the pregnant lesson after an anecdote of the Platonist: "So emotions may, like beauty, be *sometimes* but skin deep. Sins, also: think of that!" What a profound truth is here! Dr. Weisse's analysis of the sources of words used by ten renowned English writers shows that H.P.B. in *Isis* used 46 classic, 51 Gotho-Germanic, 1 Celtic, and 2 Semitic, almost the same as Dr. Johnson. Herbert Burrows's lecture on "Theosophy and Life" is noble both in its thought and its language, noble enough to be by his old friend and teacher, Mrs. Besant, and strikingly like her in both. "Sorcery—Mediæval and Modern" exhibits abounding faith in talismans and witchcraft, and considers the mediæval laws against witchcraft to be proof of its reality, but it is a readable paper and by no means a mere revival of defunct superstitions. "Modern Indian Magic and Magicians" and "Astrology under the Cæsars" are most interesting, and Mr. Old's White Lotus Day address at Adyar is grand.—[A. F.]

THEOSOPHICAL SIFTINGS, Vol. VI, No. 7, is mainly of "Emerson and Theosophy" by P. C. Ward, an intelligent and pains-taking exhibition of likenesses. Then comes a reprint of the *Theosophist* article, "The Qualifications needed for Practical Occultism", an article of enormous value as clearly stating the exactions indispensable to every one before beginning the first exercises of a real training.—[A. F.]

OCCULTISM, Mr. Joseph M. Wade's new monthly, dispels none of the misgivings aroused by its prospectus. It is a meandering rivulet of words, quite without any definite purpose or meaning, and free from the restraints of grammar. An opening ode to "The Deity" is said to have been "done in the astral", and certainly its indifference to metrical structure is unlike anything in terrestrial spheres. The Theosophical Society seems to be the *bête noire* of Mr. Wade, possibly because of its stress on intelligibility and sound sense. *Occultism* impresses one as a sickly babe, with several symptoms of paresis, and its parent most truly predicts on page 20, "This magazine will never grow old."—[A. F.]

THEOSOPHY AND CHRISTIANITY is a reprint by Atma T. S., New Haven, Conn., of Branch Paper No. 29 by Rev. Wm. E. Copeland, F. T. S. It refutes the notions that Theosophy is hostile to genuine Christianity and that members of the Theosophical Society need to abandon their churches and religious rites. Coming from a minister it has the more cogency, and its diffusion through religious circles will help to set right a very common error. (For sale by PATH, or M. S. Wadham, 998 Grand Ave., New Haven, Conn. 2 cts a copy, $1.50 a hundred.—[A. F.]

Mirror of the Movement.

AMERICA.

THE GENERAL SECRETARY reached New York safely on the evening of July 21st, the *City of Paris* having made an unprecedented run from Southampton. His health is better, but his voice has only slightly improved.

ARYAN T.S. LECTURES on Sunday in July were: 2d, *Theosophy and Ethics*, Jos. H. Fussell; 9th, *The Nature of Man*, H. T. Patterson; 16th, *Practical Theosophy*, Miss A. M. Stabler; 23d, *One Life or Many?*, Burcham Harding; 30th, *Concentration*, Claude F. Wright.

"H.P.B." T.S. Sunday evening lectures in July were: 2d, *History of the Soul*, B. Harding; 9th, *Is Theosophy Practical?*, Geo., D. Ayers; 16th, *Concentration*, Claude F. Wright; 23d, *A.B.C. of Theosophy*, H. T. Patterson; 30th, *Harmony*, Miss A. M. Stabler.

THE PROGRAM for the Theosophical days in the Parliament of Religions at Chicago in September has been sent out with the *Forum* in order that it may reach all F.T.S. in good standing, and is given at end of PATH. One thousand copies have been sent to the Adyar Headquarters for distribution, and twelve hundred to the Headquarters in London.

BLAVATSKY T. S., Washington, D. C., has elected Mr. Geo. M. Coffin as President and as Secretary Mrs. Marie A. Watson, 413 G st., N. W. There is a slight improvement in the condition of Mr. J. Guilford White, who has been for weeks so dangerously ill. Mr. White has been not only the devoted President of the Branch, but for long time a most faithful and earnest worker. The loss by death of Capt. Boush and Mrs. Carey is serious, yet prompts to more zeal in those left.

WORK AT CHICAGO Headquarters goes steadily on in spite of warm weather and numerous "counter attractions". Attendance at Branch meetings and Sunday evening lectures continues good, while even a perceptible increase of enthusiasm is manifested. One of the pleasantest features of the summer is the coming among us of so many members from outside points. Toledo, O., has sent several, among them its Branch President, Brother Wheeler, and his wife. Mrs. Manning of Minneapolis was with us several days, and lectured Sunday, June 25th, on the "Universal Brotherhood of Man". July 3d a *conversazione* was held at Headquarters, when visiting Theosophists from many centers were present. Among our guests were friendly natives of Ceylon and four Hindus. Chicago cordially invites to its Headquarters and meetings all members and friends who may hereafter visit the city.

A DAYTON BROTHER has arranged for a Theosophical badge in form of a button with shank, which may be put in a button-hole on the coat. It is simply the seal of the Society, neatly made and colored, of course without the motto. The price thereof will be $1.50, and it may be ordered from the PATH. It is purposed also to make the badge as a pin for women and as a charm for watch-chains.

PACIFIC COAST.

DR. GRIFFITHS arrived in Portland, Or., June 15th. He was met at the dock by a number of Brothers and given a cordial welcome. Branch and private meetings were held; and public lectures given in auditorium of A.O.U.W. Block, June 20th and 25th. Large audiences and full press reports. The *Oregonian* printed a column interview. Great interest was manifested at the Lectures. At the last one, "Conclusions upon Reincarnation" was the subject. Written questions were answered after the lecture. It was 10:45 o'clock when the audience dispersed. The Willamette Branch has done good work in Portland. Wherever and whenever a local Branch does persistent and good

work, good audiences in number and intelligence invariably attend lectures given by speakers from afar. A general lecture on Theosophy was given by Dr. Griffiths in Vancouver, Wash., June 27th. The mayor, the Superintendent of Public Instruction, and the two editors of the local press attended. After the lecture the mayor remained and was introduced to the lecturer, saying he had read Theosophical literature and was interested in Theosophy. A party of Theosophists from Portland accompanied the Lecturer to Vancouver and formed the acquaintance of many present with a view of carrying on the work begun by Dr. Griffiths. Routes and dates for a Willamette Valley tour had been arranged by the Pacific Coast Lecturer, but upon the eve of starting he received a telegram from home stating his daughter was dangerously ill with typhoid fever, and for him to return to San Francisco at once. Thus the Willamette Valley trip is deferred for the present, to be taken a little later.

San Francisco T. S. has just added five new members to its roll, present number being twenty-three. Excellent work is being done, and the new additions to membership are a proof.

Public lectures have been delivered at Headquarters by Mrs. Sarah A. Harris on *The Astral*, Mrs. Vera S. Beane on *Man*, Abbott B. Clark on *Theosophy*, and Miss Marie A. Walsh on *The Progress of Theosophy*.

San Diego T. S., formed by uniting Gautama and Upasana Branches, has elected as President Sidney Thomas, and as Secretary Eli T. Blackmer, 1232 F. street.

LONDON LETTER.

The American General Secretary, Bro. Judge, arrived at Southampton June 24th, where Dr. and Mrs. A. Keightley met him, and he got to Headquarters on the evening of the same day. The most interesting object he brought is the original precipitation upon white satin by H. P. B. which Col. Olcott has described in "Diary Leaves". It was given by Gen. Lippitt, to whom H.P.B. gave it, to Annie Besant, and Bro. Judge brought it over, after keeping it a while to show his friends. It will probably be hung upon the wall in H.P.B's room at 19 Avenue Road. We all supposed that Bro. Judge's voice would not permit any talking and certainly no speeches, but were delighted to note a great improvement.

Blavatsky Lodge met as usual on June 9th, the subject being *Adepts as Facts and Ideals*. This is the title, slightly altered, of a recent article in the Path. Annie Besant discussed it at the meeting, which was literally packed. Bertram Keightley and George Mead followed her, and then Bro. Judge spoke for half an hour as Chairman on closing the meeting.

On Saturdays members of the B. T. S. who desire to study meet in the Hall, as the regular meetings are too crowded by the public. Whenever Annie Besant is to speak, then each member gives away so many tickets that there is always a larger audience than the Hall will hold.

A working man's club started by Bro. M. U. Moore and now self-sustaining exists near by in Henry Street. It is called the Lotus Club. No liquors are permitted; they have billiards and other games, and a piano. It is generally crowded.

A Hindu lectured in London just before Convention at Essex Hall, attempting to belittle Theosophy. His name is Nagarka, of Bombay. Being a

member of the Brahmo Somaj, he could not well go very hard against Theosophy, and only succeeded in showing that the latter had really a good hold on India. Bro. Geo. Mead was given the platform at the close, and really turned the meeting into a Theosophical one.

The PATH prophecy about the Queen's death has had confirmation from a clairvoyant, who on examining the palm of the Prince of Wales said his mother would die at the date as given by the Hindu correspondent of the PATH.

New lodges have been formed from centres at the following places; Middlebury, Edinburgh, Bristol, Bow. At Bow the Working Girls' Club is still in good order and doing well. There is no change in the general arrangements of the Avenue Road Headquarters, and everything seems full of the interest and activity inspired by H. P. B.

Bro. Judge spoke at the meeting of the Blavatsky Lodge preceding the Convention on the subject of Theosophy and Spiritualism, on which I believe he has lectured in New York. He said among other things that it was a pity that the misuse of the term spiritualism by those who had run after mediums had made it necessary for theosophists not to use the name, but that it was a good one and that Theosophy was in fact real spiritualism.

Decoration of the ceiling of the B. T. S. Hall has been done by Bro. Machell, who painted many allegorical scenes and figures upon the wooden roof. It is very effective. The next improvement will have to be a larger hall and better ventilation.

A traveling van under charge of Bro. Campbell assisted by Reginald Hodder has started for the South Coast. It will carry Theosophical literature, the two members in charge will talk Theosophy to all as they go on, and good is expected to result. If the U.S. were not so wide the same thing might be done there. This work takes a good deal of courage to perform.

The precipitated picture on satin made in 1874-75 in Philadelphia by H.P.B. and then given by her to Gen. F. J. Lippitt was brought to London by Bro. Judge, as Gen. Lippitt had presented it to Mrs. Besant. It has been very fully described by Col. Olcott in "Old Diary Leaves" for the month of June, 1892, in *Theosophist*. The picture now hangs in H. P. B.'s old room at 19 Avenue Road, and though eighteen years old shows but slight traces of change in color or brilliancy. It is a remarkable object because of the manner in which it was made.

THE WITNESS.

CONVENTION EUROPEAN SECTION.

The Third Annual Convention of the European Section assembled in the Hall of the Blavatsky T. S. in London at 10 a.m., July 6th. Bro. G. R. S. Mead as General Secretary called the meeting to order and organized the Convention by calling for delegates and proxies. Bro. Mead was made Secretary, with Bros. Hargrave and H. T. Edge as Assistants.

Brother B. Keightley represented India, Bro. W. Q. Judge America, two from Spain, Xifre and Roviralto; Dunlap, Wing, and Russell from Ireland. Mesdames Meulman and de Neufville from Holland, M. Coulomb from France, Count A. Wachtmeister answered for Sweden. England was fully represented by the various members of English lodges, and Scotland sent its delegates also. Mrs. L. A. Off from Los Angeles, Calif., was also present as a visitor. The meeting therefore in its members presented a wide field of theosophical activity. Blavatsky T.S. had thirteen votes and Sweden ten votes, those two being the two largest bodies.

Bro. William Q. Judge, Vice-President T.S., was elected Chairman of the Convention. On taking the chair he drew attention to the idea of unity, so that the Convention should not consider itself as acting only for Europe; and also said that thought should be given to the best method of activity for the next twelve months. A telegram was read from Col. Olcott, the President, reading:

Best wishes for a successful Convention.

The General Secretary then read his Annual Report. It showed great activity. Of books, magazines, and pamphlets, the record is 240 in all: seventeen in English, eleven new pamphlets; seven in Swedish; five Dutch; six translations in Dutch; one in Italian; seven in German; two Bohemian; five in French; four in Spanish. The total number of lodge meetings was about two thousand in all or more. Annie Besant delivered during the year 223 lectures, including those in the United States.

The meetings of the first day were all crowded and lively interest was shown.

A subscription was opened for expenses of the Chicago Theosophical Religious Congress, and some $450 were subscribed. The following persons were appointed to represent the European Section at Chicago: Annie Besant, Miss F. H. Muller, B. Keightley, H. Burrows, to act in case they can attend. Mrs. Besant and Miss Muller are pretty sure of coming. Very great interest was shown on this subject.

A debate took place on the question of voting on general T.S. questions, and it was recommended that the alternative system, called Hare's, be used. Delegates from different points of Europe addressed the Convention in French and Spanish.

A photograph was taken in the garden of No. 17 of nearly all present. The second day's sessions were two in number, and just as crowded as the first, notwithstanding great heat. At 4:30 the chairman, Bro. Judge, brought the meetings to a close and dwelt upon the need for harmony, and adjured the Section to avoid "red tape" or else they would cramp all effort. He also spoke of dogmatism, advising against it, but warning them not to speak of it as existing when it did not prevail, for if they did that would produce it. He had not found it, but saw the contrary, and advised all not to mistake earnestness, devotion, and loyalty for dogmatism. Private meetings were then held and preparation made for the public meeting in the city.

Prince's Hall Meeting. At 8:30 p.m., July 7, a large public meeting was held at Prince's Hall, Piccadilly, Bro. Judge in the chair. The speakers were the chairman, Bro. Mead, A. P. Sinnett, Bro. Burrows, Dr. A. Keightley, B. Keightley, and Annie Besant. The first gave an account of some of our work: Mr. Sinnett dwelt on the new instruments for Science found in the inner faculties of man; Mr. Burrows paid a tribute to H.P.B. and denied that Science had given its last word; Dr. Keightley spoke of the conditions of life, including something on Karma and Reïncarnation; B. Keightley took up Ideals; and Mrs. Besant closed with a magnificent address, showing that Science would lead us, on its own admission, only to death by ice or fire, with selfishness over all, but that Theosophy upheld the immortality of man. The hall was completely filled, although the evening was intensely hot and the attraction of illuminations on the marriage of the Prince's son were all about that part of London. This gave the *finale* to the convention meetings and proved that the movement is marching steadily forward every year. Harmony and energy marked all the meetings and discussions.

THEOSOPHICAL CONGRESS AT WORLD'S FAIR.

PROGRAM AND OUTLINE OF TOPICS.

The seven divisions of the subject are intended to cover the whole field. The sub-topics will be assigned as shall appear judicious, and not necessarily in the order given. The whole length of time for discussion will be from eight to ten hours. The sessions will be held in the Art Memorial Building in the Park on the Lake Front, September, 15—16, 1893.

I.—THEOSOPHY DEFINED.

1. The Theosophical Doctrine of the Unity of all Spiritual Beings.
2. The Eternal Unity of Spirit and Matter.
3. Theosophy as a System of Truths, discoverable and verifiable by perfected men.
4. These truths are preserved in their purity by the Great Brotherhood of Initiates, the Masters of Wisdom, who promulgate them more and more fully as the evolution of man permits.

II.—THEOSOPHY HISTORICALLLY CONSIDERED AS THE UNDERLYING TRUTH OF ALL THE WORLD'S SCRIPTURES, RELIGIONS, AND PHILOSOPHIES.

1. As found in the Sacred Books of the East.
2. As found in the Hebrew Books and in the New Testament of the Christians.
3. As found in Greek and Gnostic Philosophy.
4. As found in European Mediæval Philosophy.
5. Esotericism in European Mysticism.
6. Esotericism in Religions.
7. Links between Religion and Science.
8. Revelation not a special property of any one religion.
9. The Secret Doctrine and its Guardians.

III.—THE PHILOSOPHY AND PSYCHOLOGY OF THEOSOPHY.

1. The Cosmos Septenary in its Constitution.
2. Man, the Mirror of the Cosmos and Thinker.
3. The Inner and the Outer Man.
4. States of Consciousness.
5. Evolution of the Soul.
6. Karma, the Law of Causation, of Justice, and Adjustment of Effects.
7. Reïncarnation of the Soul a Law of Nature.
8. The doctrine of Universal Brotherhood as a fact in Nature.
9. The Theosophical View of Death.
10. Man a Sevenfold-Being, thus corresponding to the Cosmos.

IV.—THE THEOSOPHICAL MOVEMENT IN ITS ORGANIZED LIFE.

1. The Objects of the Theosophical Society.
2. Its relation to Civic Affairs and Education.
3. The Mission of the Theosophical Society.
4. The Constituted Methods of Admission and Work; the conduct of Branches and their Autonomy; Propaganda.
5. The Society absolutely Unsectarian, without a creed and open to persons of all faiths. Acceptance of doctrines largely taught in Theosophical Literature not incumbent; Universal Brotherhood the only theory required to be embraced.

V.—THEOSOPHY AND MODERN SOCIAL PROBLEMS.

1. Its insistance on Justice and Unselfishness as the basis of Community Life.
2. Its doctrine of Evolutionary Reïncarnation as applied to the Sexes.
3. Its claim that social evils have their roots in mental faults, and that in addition to legislative, educational, and social improvements, the truths and laws of being must be taught for the fundamental regeneration of Society, and the recognition of Karma and Reïncarnation must be made the basis of concerted public as well as private efforts.

VI.—THEOSOPHY AND SCIENCE.

1. Theosophy hostile to Science only when Materialistic, when it repudiates all spheres and processes other than physical, or denies the reality of Soul and Spirit and the Unseen Universe.
2. Theosophy as a Universal Philosophy appropriates all Spheres of Being, and claims a scientific investigation of each.

3. Modern Science held to be hopeful when it adds to its intense minuteness that recognition of hyper-physical forces which made Ancient Science so incomparably grander, more copious and exact.

VII.—THEOSOPHY AND ETHICS.

1. The foundation of duty in the fact of the Divine Nature in Man.
2. Altruism incumbent because of common origin, common training, common interests, common destiny, and indivisible unity.
3. The sanction of Right Ethics found in Universal Brotherhood as a fact and not merely a sentiment; enforcement of Right Ethics found in the power which the knowledge of Karma and Reïncarnation has on the individual.
4. Theosophy offers no new system of Right Ethics, since Right Ethics do not vary but are always the same as taught by all great Religious Teachers.

Further information regarding the Theosophical Congress may be obtained by addressing Mr. Wm. Q. Judge, Chairman of the Advisory Council, 144 Madison Avenue, New York; Mr. Geo. E. Wright, Chairman of the Committee on Organization, Room 48 Athenæum Building, Chicago; or Mrs. M. M. Thirds, Secretary of the Central States Committee, Room 48 Athenæum Building, Chicago. WILLIAM Q. JUDGE, *Gen. Sec.*

BRAHMIN AT THE PARLIAMENT OF RELIGIONS.

Theosophists have everywhere greatly desired the presence at the Parliament of Religions, World's Fair, Chicago, September 15th and 16th, of a high-caste Brahmin as a representative of Brahmanism. Arrangements have been made whereby Mr. Ganendra Nath Chakravarti, Professor of Mathematics, a man of fine presence, high education, and fluent command of English, and an earnest Theosophist, will accompany Mrs. Besant to Chicago, and in his address to the Parliament correct current misconceptions of Brahmanism, Theosophy, and the T.S.

As the expense of Prof. Chakravarti's visit must be met by Theosophists in Europe and America, I earnestly invite our members to send to me whatever they can spare for this object. Such great advantages to better knowledge of Eastern Philosophy, and, in particular, to the status and welfare of the Theosophical Society and Cause, are ensured by this step that I think the occasion well meriting the participation of all brethren.

As it was necessary to borrow a part of the needed money in order that Prof. Chakravarti might sail in time, I am anxious for speedy response that this may be repaid and the remainder ensured. Friends will kindly send their gifts to me. WILLIAM Q. JUDGE, *Gen. Sec.*

SUPPORT OF THE T. S.

Below I submit report of the progress of the Fund up to and including July 15, 1893.

Subscribers in the 10c.-per-month Class:—A.M.S., C.A.H., E.W.P., C.M.C., and L.B.S. Total, 50 cents per month. $6.00 per year.

Subscribers in the 25c.-per-month Class:—P.S., L.S., O.K.K., E.W.P., H.H., C.T., A.C.F.T., A.E.P. Total, $2.00 per month. $24.00 per year.

Subscribers in the 50c.-per-month Class:—M.E.H., J.F.L., S.P.C., E.M., S.F.H., A.H.P. Total, $3.00 per month. $36.00 per year.

Subscribers in the $1-per-month Class:—M.H.B., F.B.D., W.H.T., C.H.M., S.W.C., J.C.H., R.W., (not limited), J.H.C., G.B.H., B.W., W.H.W., J.A.J., S.E.W., M.J.B. Total $14.00 yer month. $168.00 per year.

Subscribers in the $2-per-month Class:—J.M.G.W. Total, per year, $24.00

Subscribers in the $3-per-month Class:—J.D.B., C.T., G.E.H. Total, $9.00 per month. $108.00 per year.

Subscriber at $10 per Quarter:—J.F.Mc.E. Total, per year, $40.00.

Subscribers in the $10-per-month Class:—C.H.L., D.D.C. Total, $20.00 per month. $240.00 per year.

Total Subscribers to Fund, 40. Grand Total pledged per year, $646,00.

While it is very gratifying to be able to make as good a showing as the above at this time, I wish to state that there is still plenty of room in all of the classes for every Member, and I hope that many more of them will avail themselves of the opportunity to contribute their mites to the great Cause. Please bear in mind that the amount pledged cuts very little figure. Of course large subscriptions are always very welcome, but subscriptions at but ten cents per month are just as gladly received, and are as conclusive evidence of your good-will.

Presidents and Secretaries of Branches are requested to bring the matter before their members at an early date. I believe that every member will join us, if the matter is once properly presented to his notice.

My thanks are especially due to Bro. C.T. and other members of the Providence T.S. They have taken hold of the matter there in earnest, and I expect to enroll every member of the Branch.

For the information of intending subscribers, I wish to state that all payments are to be made to me at Dayton, Ohio. Accounts are accurately kept, and remittances made to Headquarters monthly.

G. E. Harter, 247 Green st., Dayton, Ohio.

THE THEOSOPHICAL BOOK EXCHANGE.

This is a work which was for some years carried on by Brother F. W d'Evelyn in Glasgow, Scotland, where he was the Secretary of the Centre, and which he now continues in London. The Theosophical Book Exchange is designed to provide members of the Theosophical Society with a medium through which to sell, exchange, or buy literature relating to Theosophy, Occultism, and kindred subjects, many of the best books on which subjects, being old or out of print, are unprocurable except at second hand.

Hundreds of books have changed hands through the Exchange, the value of the business done during two months this year being over £30. Brother d'Evelyn makes no charge for his services, and earnestly invites co-operation on the part of those who have surplus books in their libraries to assist in the spread of Theosophical literature. He will be glad to receive lists of books, etc. wanted or for sale, in any language, ancient or modern. (Lists should state price wanted and price when new. Postage always to be included.)

Bro. d'Evelyn's list post-free. Address: 77 St. Dunstan's Road, West Kensington, London, England.

Matter having passed through millions of forms has acquired an irresistible tendency to seek for an ideal form constructed by intelligent thought.—*The Shaman's Book.*

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